

## Primary sources

<p>The Straits Chinese Magazine</p> <p>Article Opinion piece</p>	<p>The Straits Times, 31 March 1897, Page 3</p>	<p><a href="http://newspapers.nl.sg/Digitised/Article/straitstimes18970331.2.34.aspx">http://newspapers.nl.sg/Digitised/Article/straitstimes18970331.2.34.aspx</a></p> <ul style="list-style-type: none"> <li>• We welcome the first number of a new publication, the Straits Chinese Magazine that comes as a pleasant assurance that the “Baba,” as he is called here, is not intellectually inactive, but that he is capable of affording us intellectual surprises and unexpected evidence of his unobtrusive resources.</li> <li>• This new magazine is to appear quarterly, and the editors who are two Queen’s Scholars, Dr. Lim Boon Keng and Mr. Song Ong Siang, congratulate themselves on having started it in this eventful and memorable year.</li> <li>• In fact, the magazine may be almost regarded as a contribution by the Straits-born Chinese to the rejoicings of this Diamond Jubilee. The first number gives ample assurance that its contributors are men who speak with authority on what they write, and that there will be a literary flavor about the new quarterly that will make it a welcome to a larger constituency than the Straits-born Chinaman.</li> <li>• As the editors say in their introduction: - Owing to the great advancement of education within recent years in this colony, due to a larger extent to the institution of the Queen’s Scholarships, we can now reckon upon a large number of Straits-born people of all nationalities, who are in every respect better educated than those of a former generation.</li> <li>• Among this class, the need has been for some time felt of having a medium for the discussion of political, social and other matters affecting the Straits people generally and some sort of periodical literature adapted to the present requirements of our population. To meet to some extent this much felt want, a Straits Chinese magazine has been started; and although its name indicates that I will mainly be controlled and carried on by Straits Chinese, nevertheless, within its columns will be discussed all matters of interest to the Straits people generally.</li> <li>• The first place in the magazine is appropriately given to a paper on the Straits-born Chinese, delivered to the Chinese Philomathic Society in January.</li> <li>• There are few men who are more capable of forming a correct estimate and making a careful study of the subject, than Mr. Hare, and his paper shows keen intuition and an excellent power of observation. He strikes the keynote of his remarks in an early sentence:- You have in the Straits Settlements being of Chinese descent, in my humble opinion, very wisely followed the customs and habits of the China-born Chinaman has a very different view of</li> </ul>
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		<p>Government from what you have been taught and see in practice in the colony.</p> <ul style="list-style-type: none"> <li>• Mr. Hare proceeds to institute comparisons between factors and features of the life and habits of the China-born and Straits-born Chinamen. These are extremely interesting. Take for instance, the following:- One of the first things that strikes an observer who knows China well is that the Straits-born Chinese is clean. This seems a small thing to say, but it means a great deal. The Straits-born Chinese has been affected by his surroundings. He has cultivated and loves cleanliness from having all things about him, whether in school, in business places, in public offices or godowns kept decently and in order. With a love of cleanliness has come a desire for neatness, tidiness and comfort in all things. In china, as you know well, the Chinese are far too indifferent to externals, and their idea of comfort and ease is very elastic. Straits-born Chinese houses are models of cleanliness and good order compared with the dwellings of the China-born Chinese; and the example by you in this way has done great good in teaching the Chinese from China the benefits of keeping their homes clean and tidy.</li> <li>• A more elaborate article signed by “L.B.K” deals with suggestions for the due celebration of the Diamond Jubilee.</li> <li>• After detailing the many memorials that have been suggested at various places, “L.B.K” whose identity is so thinly disguised as one is not surprised at his conclusion says:- We are driven to the suggestion of a college for the Straits Settlements as the one proposal which will in every way fulfill the conditions worthy of the memorial of the Queen’s Diamond Jubilee. A college in Singapore means not only a great deal to the Straits Settlements, but to the whole of the Malay peninsula and the surrounding countries. What a University of Singapore may achieve in the Malay Archipelago can only be understood by those who know the influence of the older Universities of Europe and the new University of Tokio. A college will be a living memorial, not only speaking to all generations to come of the glories and achievements of the Anglo-Saxon Race under the Queen-Empress, but also testifying to our successors the wisdom and patriotism of our generation. By the establishment of a literary and philosophic center, we shall not only do good to ourselves, but shall be able to extend the beneficial civilization all around us.</li> <li>• There are other articles, notes and paragraphs that make up a capital first number over thirty pages. There is included, for instance, a full report of Mr. Song Ong Siang’s paper on the position of Chinese women read last year, and duly reported in the Straits Times.</li> </ul>
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The Chinaman under British influence	The Singapore Free Press and Mercantile Advertiser (1884-1942), 6 October 1898, Page 3	<p><a href="http://newspapers.nl.sg/Digitised/Article/singfreepressb18981006.2.15.aspx">http://newspapers.nl.sg/Digitised/Article/singfreepressb18981006.2.15.aspx</a></p> <ul style="list-style-type: none"> <li>• Times Singapore Correspondent</li> <li>• A consideration of what Britain might do in the way of organizing the Chinese in China may be helped by noting the relations between Britain and the Chinese population of the Straits Settlements and the Malay Peninsula.</li> <li>• In reviewing the influence of British civilization and administration in this region we have to remember the class of Chinamen with whom we are dealing.</li> <li>• The Chinaman in the Straits is usually the less valuable class of Chinamen.</li> <li>• He comes mainly from South China, where the population scarcely possesses those hardy qualities found in the North and he is usually of the least-educated class.</li> <li>• The Chinese whom we have now in the Straits and the Peninsula may be divided into two sections.</li> <li>• There is the Straits-born Chinaman, the Chinaman whose father or grandfather emigrated thither.</li> <li>• There is the China-born Chinaman, the class which has emigrated during recent years. The former may be divided again into two classes.</li> <li>• There is the man who has inherited wealth, a capitalist, a landholder, an investor in agricultural estates, a financier, an owner of steam shipping, a member of the Municipal Commission of Singapore or Penang, a member of the Chinese Advisory Board, a justice of Peace, a social power. There is also the clerk, the mechanic or the retail shopkeeper.</li> <li>• Turning from these we come to the Chinaman recently arrived, with no qualifications save his inborn shrewdness, native industry, capacity for thrift, and willingness to work. The man who has been born in China is stronger in physique, tougher to resist disease, more thrifty and more adventurous; he works harder and he spends less.</li> <li>• The difference substantially is that the softer climate of the tropical regions, the easier conditions of life, and the absence of pressure from the population, have made the Straits-born Chinaman a man less inured to hardship, less inclined to speculative adventure, more pleasure-loving, less thrifty.</li> <li>• The rich Straits-born Chinaman is the advancer, the lender upon security; the China-born Chinaman is the trader with the surrounding regions of the Malay Archipelago, the man who plants, who reaps, who adventures what he makes.</li> <li>• In considering what progress the Chinaman of the Straits and of Malay has made in self-government and in administrative work one is met by the difficulty that his chances have been</li> </ul>

		<p>limited.</p> <ul style="list-style-type: none"> <li>• The Straits is a Crown colony, where all the administrative power is vested in a Governor appointment from England. The Malay States are ruled in the name of Sultans, but substantially administered by British officials. The China-man of these regions has thus no chance to show his capacity for political self-government.</li> <li>• True, he is on an equality with the Englishman, and on the Legislative Council of the Straits, which contains only seven unofficial members, there is always one Chinaman; on the municipal boards of Singapore and Penang and on the consultative boards of the Malay States there are always several Chinese. They are found to be shrewd and practical men of business. Their ideas upon law-making, sanitation and the like are not in accord with English ideas, but they show their discretion by pushing their views no further than there is a possibility of carrying them.</li> <li>• In private adventure they show a greater genius for administration than one would at first expect. The greatest part of the revenue of the Straits, for instance, is collected through what is called the opium and spirit farm... which at present pays over three millions of dollars yearly to the Straits Government- that is, nearly two thirds of the total revenue of the Straits...</li> <li>• In considering questions of general business and finance, we find that the wealthiest men in the Straits Settlements and in the Malay Peninsula, and the largest traders, apart from direct import from or export to Europe, are Chinamen. The whole, or almost the whole, of the alluvial tin mining industry of the Straits is exclusively in the hands of Chinese capitalists. The local steamship trade of the Straits is largely in the hands of Chinese.</li> <li>• In the professions the Chinaman has been less successful. He has not shown in law, in medicine, in journalism, or in pure finance the same ability and capacity that have been shown by certain native races in India. It must be remembered, however, that the China-man of the Straits was originally of the class or quality of the English agricultural laborer or of the unskilled worker of the English towns. Two generations cannot suffice, save with exceptional men, to remove the disability.</li> <li>• In journalism the Chinese have hitherto been failures; journalism in English language they have not tried. There have been in Singapore two daily newspapers printed in Chinese, and they are conspicuously lacking in intelligent knowledge of local affairs, of foreign affairs generally, or of the affairs of China. A third Chinese newspaper has started, which promises to do better. It is largely under the influence of a Straits-born Chinaman, educated at a Scottish University, a man of judgment and knowledge. But although started with the avowed aim of putting a higher ideal before the Chinese of the Straits, it must be gravely doubted how far the ideal can be realized.</li> </ul>
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The Straits Chinese	The Straits Times, 18 June 1900, Page 2	<p><a href="http://newspapers.nl.sg/Digitised/Article/straitstimes19000618-1.2.6.aspx">http://newspapers.nl.sg/Digitised/Article/straitstimes19000618-1.2.6.aspx</a></p> <ul style="list-style-type: none"> <li>• It is proposed to form in Singapore a “Straits Chinese British Association.”</li> <li>• There has for some time been a general desire among a large and representative body of Chinese in Singapore, who are British subjects, that such an Association should be formed. The objects are the promotion of loyalty to the Empire and the furtherance of the interests of the Straits Chinese themselves.</li> <li>• A circular, accompanied by a number of proposed rules, has been sent round among the various Chinese clubs, who are to communicate their views on the subject to Dr. Lim Boon Keng.</li> <li>• After receipt of the answers, a meeting of the chief representatives will be duly announced, Such is the outline of a scheme which we have reason to believe is being enthusiastically taken up by the Chinese of the Straits who are British subjects.</li> <li>• We take it that the British Chinese in Penang and Malacca have been asked to cooperate; if they have not, the first thing to be done will be to change the name of the proposed society. The lines on which it is proposed to run this Association are very similar to those on which the existing Straits-Settlements Association is based. Some of the objects which it is desired to achieve are to promote among the members an intelligent interest in the affairs of the British Empire and to encourage and maintain their loyalty as subjects of the Queen; to safeguard the constitutional rights of British subjects for the Straits-born and naturalised Chinese who are British subjects; to afford facilities for the discussion of all questions relating to the social, intellectual and moral welfare of the Chinese British Subjects in the Colony; to promote the general welfare of the Chinese British subjects in any other lawful or constitutional manner; to appoint a representative committee in London to watch the interests of the Association; to encourage higher and technical education for</li> </ul>

		<p>the Chinese in some practical way; to take away any requisite lawful step for the defence of the rights and privileges of British subjects, etc.</p> <ul style="list-style-type: none"> <li>• These are only some of the heads which the draft rules contain. The proposal is such an important one that we hope it will not be “rushed” without due reflection. A point which naturally arises is: What of those many influential and well-to-do Chinese who are not British subjects? They will not fail to see that such an Association has much in it that may tend for good; but they cannot be expected to give it that enthusiastic support which, perhaps, some of the younger Chinese British subjects are giving. If only two or three of the objects be attained the Association will not have existed in vain. This proposed Association may well run to a membership of over a solid thousand of Straits Chinese British subjects, and it is capable of doing great things for the Chinese and the colony.</li> <li>• The <i>sine qua non</i> is that members must be British subjects; and if any difficulty should arise on this point we feel that, rather than wreck the whole Association, there should be a give-and-take arrangement which would effectually obviate immediately any difficulties. Then the interests of the whole Chinese community and of the Colony would be well-served.</li> </ul>
The Straits Chinese	The Straits Times, 19 June 1900, Page 2	<p><a href="http://newspapers.nl.sg/Digitised/Article/straitstimes19000619.2.38.aspx">http://newspapers.nl.sg/Digitised/Article/straitstimes19000619.2.38.aspx</a></p> <ul style="list-style-type: none"> <li>• Sir, with reference to the contemplated “Straits Chinese British Association” and your leading article thereon published in yesterday’s issue, I beg you will permit me to say a few words. With the objects of the proposed Association I have every sympathy and your remarks are exactly to the point. I am sure I but echo the opinion of every thoughtful member of the whole Chinese community when I say that the efforts of the organizer of the movement are both laudable and commendable and entitle him and those working with him to a niche in the temple of fame.</li> <li>• To focus, so to speak, the loyalty of the Straits-born Chinese of the Settlements in such a way that it may work for the welfare of the whole Chinese body is an aim that might well satisfy the ambition of a statesman.</li> <li>• It is another link in the great chain of federation. Like every question there are different ways of looking at it. When the soul is tilled with noble emotions, it naturally seeks an outlet for them, sometimes without only considering the consequences.</li> <li>• The Chinese community in this Colony is made up of Straits-born and China-born Chinese, or of Chinese British subjects and Chinese aliens who owe allegiance to the Chinese throne.</li> <li>• While here all enjoy the protection of the British flag; they prosper and are grateful, loyal and law-abiding.</li> <li>• The Chinese British subjects are a numerous body; some are cultured, even clever men, and all</li> </ul>

		<p>more or less possess the advantages accruing from an English education. They are also fairly affluent, and may be said to hold an influential position in the Colony.</p> <ul style="list-style-type: none"> <li>• The China-born Chinese do not possess all these particular advantages, though their children are striving hard for the prominence which an English education gives.</li> <li>• They are, however, a stronger body are more independent, possess more wealth and hold a much higher position in the mercantile community of the Colony than do the others. I may add that they are extremely sensitive.</li> <li>• The Chinese British subjects, the majority of whom are, I think, in the employ of the wealthier section, propose an extremely laudable movement, but, in doing so, they have perforce to shut out the China-born.</li> <li>• In other words, the proposed action, in effect, means separation.</li> <li>• What I, and the more reflecting of the Chinese British subjects, as well as the China-born Chinese ask: Is this movement not premature? Is it not likely to raise a feelings of estrangement? Will it not divide the Chinese community into two camps Are the Chinese British subjects strong enough to act independently and alone when any philanthropic call is made?</li> <li>• The elders of the community answer these questions in a way which leaves no doubt that they think the time has not yet come for demonstratively creating a special class at the expense of the feelings of another, even though the shibboleth be loyalty.</li> <li>• A few years hence, when the sons and daughters of the China-born Chinese, now being educated here, develop into men and women, such a movement that now proposed will be easily effected.</li> <li>• Your expression of a hope that this important proposal will not be “rushed” is timely, and should receive consideration.</li> <li>• I am, &amp;c, LOYALTY Singapore, 19<sup>th</sup> June</li> </ul>
Untitled  Letter in response to the formation of the Straits	The Straits Times, 21 June 1900, Page 2	<p><a href="http://newspapers.nl.sg/Digitised/Article/straitstimes19000621.2.8.aspx">http://newspapers.nl.sg/Digitised/Article/straitstimes19000621.2.8.aspx</a></p> <ul style="list-style-type: none"> <li>• We are given to understand that many hundreds of Straits-born Chinese have already given their names to Dr. Lim Boon Keng as willing to become members of the proposed “Straits Chinese British Association.”</li> <li>• In connection with this subject, a Straits-born Chinese writes that objections were raised in the columns of the Straits Times to the starting of this association on the ground that such an</li> </ul>



Chinese British Association (SCBA)		<p>association would cause a split between the Straits-born and China-born Chinese in the Straits.</p> <ul style="list-style-type: none"> <li>• Our correspondent says that, so far as he can see, there need be no split.</li> <li>• The China-born Chinese are amply protected by the Chinese Consul, and by the Chinese Protector; and the Straits-born Chinese want an association of their own, managed by themselves, to look after their own interests and to communicate with Government on the affairs of their own particular section. Quite so. We say that is a very laudable and useful object, and we are the last to raise objections to the proposed association. But what we do say is that, if this thing be rushed, there may be some amount of estrangement, which due consideration and mutual understanding may easily avoid.</li> </ul>
The Straits Chinese British Association	The Straits Times, 13 July 1900, Page 2	<p><a href="http://newspapers.nl.sg/Digitised/Article/straitstimes19000713-1.2.38.aspx">http://newspapers.nl.sg/Digitised/Article/straitstimes19000713-1.2.38.aspx</a></p> <ul style="list-style-type: none"> <li>• In connection with the proposal to form a Straits Chinese British Association, the Straits Chinese Magazine remarks: -</li> <li>• The Straits Chinese who are British subjects ought to be congratulated in having the good sense and the independence to act fearlessly when they understand why they are asked to act. It is a good sign of the times that they have been so much Anglicized as to feel that the authority of no privileged persons ought to interfere with the perfect freedom of individual action and the full liberty thought.</li> <li>• Some years ago, Straits-born people like their Chinese ancestors were wont to be led. They had very little voice, and no one dared to gainsay the main of influence. Things are now entirely changed. The man of sense and ability is now chosen to be the man of action. No nonsense will be tolerated even though it emanates from a "Captain China" All the Straits must have watched with interest the continual struggle for supremacy between the conservative party who urge inactivity and blind respect for authority, and the progressive young men who clamor for liberty of thought and action. The formation of the Straits Chinese British Association will be sure indication of the success of the party of progress. Penang and Malacca people have already written to say that they approve of the proposal to form a bond of union- and it only remains for the meeting to be called to have the Association properly constituted.</li> </ul>
Untitled Opinion piece on Chinese loyalties	The Straits Times, 31 August 1907, Page 6	<p><a href="http://newspapers.nl.sg/Digitised/Article/straitstimes19070831.2.27.aspx">http://newspapers.nl.sg/Digitised/Article/straitstimes19070831.2.27.aspx</a></p> <ul style="list-style-type: none"> <li>• The query has been put on permanent record with regard to the Ethiopian's skin and leopard's spots. They do not change. How is it with the Chinaman? Does he remain a Chinaman always, as the Jew remains a Jew, or does he become absorbed in the course of a generation or two, when he puts on the veneer of Western civilization by the people amongst whom he lives?</li> <li>• This is the question that seems to have been asked in Java recently. There the Chinese question has</li> </ul>

		<p>been receiving a considerable amount of attention of late, and there is abroad a spirit of apprehension with regard to the growth of Chinese patriotism and its effect upon Chinese resident in the Dutch Islands. The celebration of the Emperor of China's birthday early this month was made the occasion of an unusual demonstration of nationalism at Samarang. In the past, the birthday has passed unnoticed, as was the case here. But this year, the visit of the Chinese Commissioner of Education has stimulated the Chinese – China-born as well as Java-born, and the newborn spirit of patriotism led to a striking display of Chinese flags.</p> <ul style="list-style-type: none"> <li>• Where the Dutch flag was shown, the Chinese flag generally flew above it. It is regarded in Java as strange that Java-born Chinese subjects of the Queen of Holland – should thus declare their loyalty to the Emperor of China. Note must be taken, however, that the Java-born Chinese, though families may have had generations in the islands, are looked upon as aliens. The law classifies them among "Foreign Orientals."</li> <li>• We cannot say that any similar apprehension exists in this Colony or in the Federated Malay States with regard to the Straits-born Chinese.</li> <li>• The older generation still alive may harbor a traditional love for China, and it maybe possible that in a few instances they have idealized the country in their own minds; but the majority of the younger generation, notwithstanding their adherence to a modified form of Chinese dress and the inelegant, inconvenient, unhygienic pigtail – the very name sounds degrading in English,- would be sorry to regard themselves as other than British.</li> <li>• They have only to go to China to realize the difference of rule, and the superior conditions under which the Chinese live in any British colony. The exotic cry of China for the Chinese which is heard in those colonies is growing, however, into a cult, much like some of the canting, hypocritical phrases which have become the basis of a religion with a large section of the so-called Christian peoples.</li> <li>• We would be the last to discourage the rue natives of China from cultivating the spirit of patriotism while advocating reform in his native land; but we would warn the Straits-Chinese from cultivating a false patriotism, which, under the conditions, can result only in denationalizing them entirely.</li> <li>• The trend should be not to attempt to widen the breach between the East and West, between themselves and the Europeans amongst whom they must live, but to cultivate the means by which the separating gulf may be bridged and their loyalty to the British Crown strengthened and confirmed.</li> <li>• Here, there are few restrictions, whatever the nationality of the resident. The Straits-born Chinese</li> </ul>
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		<p>have no reason to chafe against irksome race regulations or trade restrictions. They are subjected to no discriminating disqualifications. Obeying the laws, they may live and trade here on terms of equality with the Europeans, and so far as we are aware, they are perfectly contented with British rule. The same Chinese Commissioner on Education as visited Java came to the Straits, but he made no stir here as he appears to have done in Java.</p>
The Straits-born Chinese. Character and Tendencies.	The Straits Times, 5 February 1914, Page 9	<p><a href="http://newspapers.nl.sg/Digitised/Article/straitstimes19140205.2.72.aspx">http://newspapers.nl.sg/Digitised/Article/straitstimes19140205.2.72.aspx</a></p> <ul style="list-style-type: none"> <li>• By a Special contributor</li> <li>• The Straits-born Chinaman is usually regarded as being of mixed breed – half Chinese and half Malayan.</li> <li>• Except, however, as regards the original progenitors, this is not in accordance with the fact, the first ancestress only being a full-blooded Malay; the subsequent generations usually inter-marrying among themselves or introducing new Chinese blood, and thus maintaining the dominant racial characteristics in the breed.</li> <li>• In the older settlements there are descendants of the 5<sup>th</sup>, 6<sup>th</sup> and even more generation, but in Singapore the majority are those of the 3<sup>rd</sup> and 4<sup>th</sup> in descent from a purely Chinese male progenitor.</li> <li>• At the present time the two pure races very seldom inter-marry, and most of the half-breeds could claim Javanese, Batak or Sakai rather than Malayan blood in their ancestry.</li> <li>• Recently, descendants from purely Chinese parentage on both sides are much in evidence, but these are still too insignificant in number, and too recent to influence any appreciable extent the distinguishing features and marked characteristics of the Straits-born Babas.</li> <li>• In the census returns, they are normally entered according to the prefectural classification of their parents, and not separately as Straits-born.</li> <li>• As is well-known, Chinese immigration into the Colony has been confined to only the two southeastern maritime provinces of Kwangtung and Fukien. The latter being the poorer province, successful emigrants therefrom do not usually take their families home again with them on their repatriation, thereby leaving their children as well as their vested interests in this colony.</li> <li>• This accounts for the numerical superiority as well as the prosperity of the local Hokkien Babas throughout the settlements.</li> <li>• The Kwangtun Babas that is, those of Tei-chin, Hakka, Canton and Hainan parentage readily</li> </ul>

		<p>assimilate and fraternize with those of Fukien and thus there is formed a compact and homogenous community with all interests and aspirations in common.</p> <ul style="list-style-type: none"> <li>• This is noticeable even in the way they usually write their names in English phonetics, preferring Tan to Ch'an or Ch'en and Tiun (locally spelt as Teo) to Chang.</li> <li>• They intermarry freely, and their descendants speak interchangeably in any of the different dialects, as well as in Malay and English.</li> <li>• From the Colony's standpoint the most important consideration is undoubtedly to ascertain what is the attitude of this important section of the community towards the alien civilization which surrounds them on all sides as well as towards the authority which governs them.</li> <li>• That they are law abiding, self-restraining, and reliable, may safely be attributed to the racial temperament, so incurious, calculating and fast bound to things as they are and have been.</li> <li>• That they are loyal to authorities and to their foreign employers, comparatively free from criminal taint and self-respecting, may be due to the ameliorating circumstances of their climate, educational, and economic environment.</li> <li>• The facility and accessibility to all forms of clerical and mercantile office-work, their adaptability to positions of trust and to act as brokers and middle men between the Europeans and the natives, their sober cheerful industry, their assimilative power and social economic constructiveness, all combine to furnish them with opportunities and to fit them to fill with distinction the responsible functions they now hold in our commercial and industrial organizations.</li> <li>• There is an adage common among the local Chinese that "no family could retain its prosperity, and none remain in abject poverty, for three generations"; the security of artificial conditions and the solidarity of family interests always fluctuating with the changes of time.</li> <li>• The recent upheavals of the political situation in China did not affect this plodding, matter-of-fact, steady-going community to any appreciable extent.</li> <li>• That they sympathized in some measure with the aims and projects of the revolutionaries could be easily understood but they would ever voluntarily jeopardize their personal security, or cripple and injure their material resources and vested interests, at the call of a host of fanatical and unpractical schemers could also be readily predicated.</li> <li>• The younger sections of the community readily cut off their queues and don an European attire and spectacles, but only a few of the seniors join even in this superficial and conventional complaisance to popular idiosyncrasies.</li> <li>• Neither the republican flag nor the reformed calendar has received their unqualified acceptance.</li> </ul>
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		<p>founder of ostentatious display.</p> <ul style="list-style-type: none"> <li>• In outdoor exercises they enter freely into the spirit of English sports and games.</li> <li>• They contribute liberally to all charities and public benefactions. In their cups they may be noisier, more quarrelsome behavior, their behavior at the singing salons may be scandalous; they may be rude or less accommodating to each other; and perhaps more independent in their expressed views. But underneath all these superficialities, one can easily detect the same democratic spirit of fraternal comradeship, the same respect for seniority and learning, and the same obedience to the calls of duty and to the requirements of the rites and ceremonies of Chinese ancestral worship.</li> <li>• In their festivals and merry-makings one finds the same delight in gaudy colors, gay processions, music and songs, and the same elaborate taste in ornamental and artistic works.</li> <li>• In their clubs and social gatherings there is the same hilarity, the same passion for good-natured games of chance, and the same enthusiasm for dramatic and other exhibitions.</li> <li>• They attend regularly at the annual sacrifices to the tombs of ancestors and worship the spirit tablets of their domestic establishments with the same assiduity.</li> <li>• As regards the claims of special creeds, the Straits born Chinese may be considered latitudinarians, lighting candles and paying vows indiscriminately at the altars of the Holy Virgins as well as the shrines of some popular renowned dato-kramats.</li> <li>• In spite, however, of the great missionary proselytism they remain indifferent alike to the spiritual persuasion or hell threats.</li> <li>• Can this be due to the effect of resentment entertained by the Asiatic consciousness towards the alien and distorted interpretation of what was originally a pure Asiatic creed?</li> <li>• At all events the number of genuine converts made by the propaganda is exceedingly meager, the hopes of the ultimate success depending entirely upon the special training of the younger generations in the dogmas and creeds of their faith.</li> <li>• In matters of education, however, the Straits Chinese have boldly departed from the usual practice of their neighbors.</li> <li>• To equip themselves for their present position in life, as well as to preserve their accumulated wealth, and to establish a sure basis for ultimate systematic culture, they have preferred to give their children a good sound English education, and to satisfy the requirements of the Educational Code, to keep them as long as possible at school.</li> <li>• From time to time they agitated for some technical and higher education, but on the whole, they</li> </ul>
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		<p>remain satisfied with the provision of a sound and practical commercial training.</p> <ul style="list-style-type: none"> <li>• If a commercial museum of some kind giving specimens of local imports and exports together with a little information and statistics as to places of origin, etc. could be added, it would greatly enhance the benefits conferred by existing institutions.</li> <li>• But the neglect to provide or to encourage the acquisition of some adequate Chinese learning among the younger generation is very much to be deprecated.</li> <li>• It is true that Chinese education has not yet been properly systematized, that is still a mere matter of memorizing and imitation and its teachings have reference to only a dead and by gone past.</li> <li>• But it must not be forgotten that the soul of Chinese morality and piety is inextricably and inseparably identified with the claims of culture, that this culture is a process of national evolution, and that it represents the nation's efforts to meet man's need of conformity to higher laws than mere personal fancy, caprice or power.</li> <li>• More prominent than the knowledge and experience it imparts, is its affirmation that the moral laws are eternal and divine.</li> <li>• For a Chinaman therefore to be deprived of the invigorating stimulus of his country's literature is indeed to be denationalized.</li> <li>• And not only that, but in the coming years when schools of Hong Kong and China pour forth their hosts of Anglo-Chinese educated office-seekers and workers, the Straits Baba will find himself sadly handicapped by his want of foresight and narrower outlook.</li> <li>• Even from the practical utilitarian point of view it is to be sincerely hoped that he will avail himself of every opportunity that offers to qualify in this branch of study.</li> <li>• Existing facilities could be easily utilized and an intelligent curriculum carefully studied and applied.</li> </ul> <ul style="list-style-type: none"> <li>• It is perhaps in the aims and methods of education that one stumbles unwittingly across one of the great world problems which disturb the equanimity and composure of statesman and journalists.</li> <li>• That the West has succeeded not only in establishing its political and military supremacy, but also in overcoming all Eastern opposition and resistance by its organized economic methods and institutions is beyond controversy.</li> <li>• That the East has quietly acquiesced and complacently accepted the situation with fatalistic resignation is also very often taken for granted.</li> <li>• Does it indeed require insight and prescience of the poet to go deeper than the calculations of the ordinary thinker?</li> </ul>
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The Straits Chinese	The Singapore Free Press and Mercantile Advertiser (1884-1942), 20 June 1922, Page 3	<p><a href="http://newspapers.nl.sg/Digitised/Article/singfreepressb19220620.2.8.aspx">http://newspapers.nl.sg/Digitised/Article/singfreepressb19220620.2.8.aspx</a></p> <ul style="list-style-type: none"> <li>• In the Straits Chinese literary association recorder for May-June, Mr. Lee Peng Yam writes thus about his fellow citizens.—</li> <li>• The question often asked, “Why is it that the present generation of Straits Chinese is so far behind the China-born Chinese and lacks the enterprise, energy and business integrity that are the characteristics of the Chinese people?”</li> <li>• It would occupy too much space to enumerate all the reasons why the majority of our young Straits Chinese join the European mercantile office is that the education they get at school only fits them for the clerical line.</li> <li>• We were present at a debate held at the Y.M.C.A Hall some time ago on the subject, “Are we getting the right kind of education?” and one of the speakers on the negative side made the remark that the schools are manufacturing clerks for the mercantile offices. That such a statement is true, no one will deny. It is most regrettable that the Government of the Straits Settlements has abolished the Queen’s Scholarship.</li> <li>• What the Queen’s Scholarship have done for some of our Straits Chinese, every one knows. The two shining lights in our community are Queen’s Scholars. Then there is another reason why we are deteriorating.</li> <li>• Some of our forefathers, when they came to the Straits to look for fortune, did not bring their womanfolk with them, and so married the Malay woman of the place.</li> <li>• As we all know, the Malay are an idle race, and do not care much for the future, so long as they can eat, work, sleep and die peacefully. It is therefore apparent that the mixture of Malay blood in our</li> </ul>



		<p>veins accounts for our being unambitious, and we are in many ways following their lazy habits.</p> <ul style="list-style-type: none"> <li>• It is said that as a community we have no sympathy with one another, there is no public spirit in us, the rich are selfish and care only for themselves, and the saddest thing of all is that we have no unit at all.</li> <li>• How can our future as a community be bright when we do not work in harmony with, but seem to regard, one another with jealousy and suspicion?</li> <li>• Another reason is that in such a cosmopolitan city as Singapore, vice and pleasure go hand in hand.</li> <li>• The large number of bad houses and the increasing number of cinema halls and other places of pleasure, are great temptations to our young Straits Chinese to indulge in a life of dissipation and vice, and waste their time in enjoyment which might be spent profitably in other ways.</li> <li>• As we have already said, many of our young Straits Chinese join the European mercantile office after leaving school. Have they any chance of being the Manager after working for a number of years?</li> <li>• No, the chances are absolutely nil.</li> <li>• Even if they were to work for 100 years, they would never get the chance. Then, very few of our Straits Chinese join the China-born Chinese business houses, because of their inability to speak and write Chinese.</li> <li>• We had a talk with a friend of ours the other day, and in the course of our conversation the question of our Straits Chinese youth leaving school to join the European mercantile office cropped up.</li> <li>• “Have they any chance of being the Manager after working, say, for 40 years?” asked our friend.</li> <li>• We replied in the negative.</li> <li>• “But,” said our friend, “if the Straits Chinese know how to speak and write Chinese, there are great opportunities for them in the Chinese firms, and if they prove to be honest and capable there is every possibility of their becoming partners in the business.</li> <li>• The Straits Chinese fathers and mothers should persuade their children to learn Chinese.</li> <li>• If they find it difficult, then the least that can be expected of them, if they claim to have any Chinese blood in their veins, is to speak Chinese in the home, as the Chinese of Penang are doing.”</li> <li>• Though we know very little Chinese, we fully concur with our friend in his statement that as Chinese, we should try to speak our language at home, although we do not know how to read and write it.</li> <li>• Many people say that the majority of our Straits Chinese youths think they have finished their</li> </ul>
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		<p>education as soon as they leave school, and do not consider it necessary to improve themselves.</p> <ul style="list-style-type: none"><li>• This, of course, true.</li><li>• We have been told that some of our Straits Chinese who are the owners of flourishing business concerns will employ a European at a salary of \$400 but will only give \$150 or \$200 to a Straits Chinese who can do the same amount of work, and who is as capable as the European.</li><li>• What a sad thing it is that equal treatment is not given by the Straits Chinese to their own people!</li><li>• If we were to enumerate all the reasons why our future as a community is not bright, we think they would fill pages. We have only attempted to point out a few, and we think they are enough.</li><li>• When we deal with the future of a people, we must not lose sight of the part which the women play, and so this article would be incomplete without some reference being made to our womenfolk.</li><li>• Many of our Straits Chinese women, or Nyonyas as they are commonly called, speak Malay in their homes and seldom utter a word of Chinese.</li><li>• They are illiterate, ignorant, superstitious and conservative.</li><li>• They are stumbling blocks to the progress of our community, and imbibe Malay ideas freely. Far be it from us to cast a slur on them. They deserve our pity rather than condemnation.</li></ul>
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